

Edgefield Advertiser.

"We will cling to the Pillars of the Temple of our Liberties, and if it must fall, we will Perish amidst the Ruins."

VOLUME VIII.

Edgefield Court House, S. C., July 26, 1843.

NO. 26

EDGEFIELD ADVERTISER

W. F. DURISOE, PROPRIETOR.

TERMS.

Three Dollars per annum, if paid in advance—Three Dollars and Fifty Cents, if not paid before the expiration of Six Months from the date of Subscription—and Four Dollars if not paid within twelve Months. Subscribers out of the State are required to pay in advance.

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MISCELLANEOUS.

From the Southern Chronicle.

COMPETENCY OF WITNESSES.
In the last Spartanburg Journal there is an article from the pen of James E. Henry Esq., as we judge from the initials appended to it, upon the competency of witnesses in a court of justice. We will make a few extracts:

"All persons are entitled to be sworn as witnesses unless some of the rules of exclusion be established against them. Idiots, Lunatics and Infants of tender age may not be sworn on account of a want of capacity. Husband and Wife cannot, generally be sworn for or against each other on account of their relationship and supposed identity of interest. All persons having a direct pecuniary interest in the cause are excluded. Persons having been convicted of certain offences are rendered thereby infamous and incompetent. Character, however bad, does not exclude, but goes to the Credibility, of which the Jury are to judge. All the law books lay down another exclusion. He who does not believe in the existence and the Providence of a God is incompetent to testify. To test the Witness's belief in a God, the usual question, 'time immemorial has been, 'Do you believe in future rewards and punishments?' Perhaps a better and more exact mode of propounding the question would be, 'Do you believe in the Existence and the Providence of a God and that He is the Avenger of falsehood?' In either form of propounding the question certainly no member of any Christian sect could be excluded in this State. Men may believe that God acts as the Avenger of falsehood in 'a future' that is immediately subsequent to the perpetration of the falsehood, or 'a future' that extends to another state of existence and to the last throughout eternity. The law does not limit the belief, extend or control it.

"According to the rule of the common law which is considered of force in this State, an Atheist is undoubtedly incompetent to testify in a Court of Justice. By an Atheist I understand one who denies the Existence and the Providence of a God and the immortality of the soul of man. Whose creed is that man owes no responsibility to a Superior Being; but who when he dies perishes together like beasts. Men have held and do hold these opinions so revolting to the great mass of Christendom. Yet are they protected in holding these opinions by the Constitution of the United States and of this State. Provided that the liberty of conscience thereby declared, shall not be so construed as to exercise acts of licentiousness or justify practices inconsistent with the peace and safety of the State.

"It has not been decided by the Supreme Court of this State that any one is incompetent to testify because he or she disbelieves in God—in Providence, or in any rewards or punishments in this world or in the world to come. When that question shall arise I have no doubt what will be the decision—what ought to be the decision—and of the Constitutional authority of the Court to make the decision. Such man or woman will be declared incompetent to testify—not on the ground that in the administration of justice we must have some one on the conscience of witnesses upon whose testimony are dependent life, liberty and property, and whose opinions would not tend to licentiousness and prove inconsistent with the peace and safety of the State in the persons of the citizens.

"To invoke the sanction of a being in whose existence we do not believe, to ask Him to bear witness to the truth of what we say, whilst we declare our appeal addressed to an imaginary being, is, to say the least, very absurd and foolish. To admit this class of witnesses we must lay the foundations of society new. Our judicial oaths must be remodelled and a new form adopted. To be reasonable and consistent we must reject God in our Courts of Justice, and instead of concluding the Oath with 'So help me, God,' might as well conclude with 'So help me, devil,' either would be equally obligatory for neither would form a tie on the conscience of the Atheist."

A New Negro Nation.—From an extract published in the Albany Argus, and

derived from the Narrative of Mr. Wilson, a missionary in Africa, we learn that he has discovered a nation of Ethiopians never before seen or described by any white man. Mr. Wilson is stationed on the Gaboon River, which empties in the Atlantic about twenty miles north of the Equator.

"The mission is at the mouth of the river but having a fine opportunity, Mr. Wilson accompanied Toko, a distinguished negro merchant up the Gaboon and its tributary the Big Orombe, to Kobangal's town; fifty miles from the ocean, on the Bawke, a branch of the Big Orombe. This was as far up the river as he ascended. While there, he met with a new nation of Africans; some of whom were said to come five days journey and others ten to twelve days journey from the interior—that is, from 200 to 400 miles from the sea coast. He calls them the Pangwe people, because they came from the direction in which a country of that name lies. The distance from the coast indicates that they came from Ethiopia; and possibly that this people may spread over the vast unknown region of Africa.

The existence and use of iron of their own manufacture, seems very remarkable, and philosophers would say, indicates an advanced state of civilization, for it is known that a barbarous or savage people never have iron of their own manufacture until it has been first introduced by the whites. The non-existence of slavery and the slave trade among them, shows a feature still more distinctive from the ordinary African.

We are furnished by the Argus with the following passage from the journal of Mr. Wilson.

"During our short sojourn in this place, we met with a number of men entirely different in their features and general appearance from those in this part of the country. Some of whom were said to have come five, and others ten or twelve days journey from the interior. They were known by the name of the Pangwe people. They were on a visit to this part of the country, which is as near to the sea coast as they have ventured. Hearing of us at this place, they came in considerable numbers to see white man and old Toko, one of whom was as much an object of curiosity as the other.

Those of them whom we saw, both men and women, were vastly superior in their personal appearance to the maritime tribes; and if they may be regarded as a fair specimen of their people, I should have no hesitation in pronouncing them the finest Africans whom I have ever met with. They wear no clothing, except a piece of cloth made of the inner bark of a tree. This is drawn between the legs and fastened around the loins by a cord. Nor do they cover their heads. On the other hand they wear the bushmen of this region, by telling that they wear cloth, to conceal their personal defects, and their external diseases. Both men and women braid their hair with a great deal of taste. The women braid the hair on the forepart of the head in two rows, which lie over the forehead not unlike the frill of a cap. That on the back part is plaited into five or six braids which reach below the shoulders.

The men are of medium stature, remarkably well formed, healthy in their appearance, and many in their deportment. They had knives, spears, travelling bags, and other articles of curious and ingenious workmanship, specimens of which we procured for a very small quantity of beads. All of their implements are made of iron of their own, which is considered vastly superior to any brought to the country by trading vessels. They set no value upon cloth, and as yet have never acquired a taste of tobacco or rum. Beads, powder and brass they prize very highly, and were willing to give away any thing they had for the smallest quantities of either of these. They represent their country as mountainous and healthy, and affirm that cutaneous and other diseases common to the maritime regions are unknown among them. They have never participated in the slave trade, and regard it, as is by no means unnatural in those in their circumstances, with the utmost abhorrence.

One or two instances are known where they have visited attempts to enslave their people with signal vengeance. It is difficult to define the limits and extent of their country. Perhaps the most westerly border of what is known as the Pangwe territory was within one hundred and fifty miles of the coast, and from thence it may extend many hundred miles into the interior, and possibly spread itself over a large portion of the south side of the Mountains of the Moon. Their country is represented as immensely populous, but I could not learn that they had any very large or powerful organizations. They are aware that vessels visit the opposite coast and they affirm that they have seen articles of merchandise brought from that quarter. I am inclined to think that the Pangwe people are emigrating in large bodies towards the coast, so that the intermediate business, weakened as they are by the slave trade, must inevitably be supplanted."

Hope.—Hope is like a poplar beside a river—underrived by that which feeds it—or, like a butterfly, crushed by being caught—or like a fox-chase, of which the pleasure is in the pursuit—or like revenge, which is generally converted into disappointed or remorse as soon as it is accomplished—or like a will-o'-the-wisp, in running after which, through pools and puddles, you are not likely to catch any thing—but a cold.

From the Baptist Advocate.

The way Pædo-baptists make Baptists.—In the last Advocate, I perceive a letter from Athens, in relation to a Rev. Mr. Safe preaching to his people "a course of lectures on the mode and subjects of baptism,—not so much to show the people that the Baptists were wrong, as to convince them that they themselves were right." The writer has very properly corrected some slanderous statements in relation to the Baptists, but I hope he feels no alarm lest the cause of the Bible-baptism should suffer in consequence of the attempts of this Pædo-baptist brother to bolster up the sinking cause of infant sprinkling. If he does, I can assure him such an alarm is unnecessary. The cause of truth on this subject is in no danger, for Baptist principles were never advancing with greater rapidity than they now are. This cause is safe enough already, and your correspondent may rest assured that attempts like that of this good brother Safe will render its safety still more certain. I candidly believe that the most effectual way to make Baptists is for Pædo-baptists to present before their people the flimsy arguments by which they defend infant sprinkling; and I have reason to think that the shrewdest among the Pædo-baptist friends understand this too.

In confirmation of this remark, I will relate a circumstance that lately occurred at Wellington, in the State of Connecticut. The celebrated Seth Vinton, grandfather of one of our missionaries in Burma, had for many years been connected with a Pædo-baptist congregation. A few months since he called upon the Baptist minister, and addressed him in substance as follows: "Mr. C. are you willing to baptize me? our minister, Rev. Mr. H., has been preaching two sermons to prove infant baptism, and these two sermons have settled my mind on the subject of baptism. If no arguments except such as he employed can be used in defence of infant sprinkling, I am satisfied the Baptists must be right." His request was complied with, and in his old age, he was buried with Christ in baptism. My informant was Deacon Hosea Vinton, father of the missionary, and son of the old gentleman.

Repeaters and the Priest.—There has been quite a flare-up among the members of the Repeal Association of this city, which is attributed to certain expressions coming from Mr. O'Connell, the great Irish Repealer, wherein he reflects in a most ungracious manner upon the citizens of this country for not being abolitionists; for instance, he pronounces "every man a faithless miscreant who does not take part for the abolition of slavery," and says in another place, "shame and disgrace upon him." By one portion of the Society this language was not to be borne, and they expressed their earnest dissent from any such ultra views. Another portion sustained him in these mischievous sentiments. The consequence was, after a noisy debate on receiving the report of the Committee, which disapproved of Mr. O'Connell's views as regards slavery in this country, that the report was rejected. This brought about the resignation of Mr. Stokes, the President, and Mr. Hood, the Corresponding Secretary. But at the next meeting Dr. Moriarty, a Catholic Priest, appeared on the stand; the whole assembly cheered his presence, and his speech acted like magic. After presenting a resolution for reconsidering the vote on the rejection of the report of the Committee, which was carried enthusiastically, he then moved the adoption of it, which was carried by acclamation almost unanimously.

We notice this occurrence for the purpose of showing the power of a Romish priest over their slavish subjects: Who but a Catholic priest could have worked the change which took place in the minds of those individuals who, only a few nights before, had voted to reject the report of the committee! The Very Rev. Dr. must have seen and feared the breaking up of an organization which, if not under the sway of the Pope, may very soon become a strong arm of his power in this country, and he no doubt considered it important to put a stop to any rupture and unite them as one man. His success was unbounded. The meeting could hear no one but Dr. Moriarty. He was the favored hero of the evening, and should Mr. Stokes decline to withdraw his resignation, it would not surprise us if Dr. Moriarty be elected president in his place.

A Fizzling Question.—Rousseau asks his humane, moral, and enlightened reader, what he would do if he could enrich himself, without moving from Paris, by signing the death warrant of an innocent old Mandarin of China? A conscientious old Frenchman might urge that we have no right to do wrong in order that good may come of it; but he would at the same time moot the question, whether it would be wrong to put an old Mandarin out of his misery, taking it for granted, that he must be in a wretched state of health from the inordinate use of opium, supplied to him by the unfeeling and unprincipled English. And the pious Gaul would further argue, that, though it would be scandalous to procure the death of a fellow creature to enrich himself he was bound, as a father, to consult the interests of his children: whereupon a tear of parental love would start into his eye, and he would sign the death-warrant with a sentimental ejaculation.

Had the same question been propoun-

ded to a plain English John Bull, during the late war with the Celestial Empire, he would probably exclaim:

"What! have I not always been taught to make money—honestly if I could, but at all events to make money—and are not the Chinese our enemies, whom we are bound to destroy by every means in our power?"

"True," might be rejoined; "but this poor old Mandarin is a non-combatant; he has never done you any harm, and it would hardly be in conformity with the laws of religion and humanity to put him to death for nothing."

"But," retorts John Bull, "it would be in perfect conformity with the laws of war. Besides, I don't put him to death for nothing. I should scorn such a mean and cruel act—I do it to enrich myself. Had I been but a physician, I might have done the same towards scores of my fellow-countrymen, only the warrant would have been written in Latin—so give me the pen."

Let us imagine the same question submitted to the decision of a poor devil of an author.

"How—what!" he would exclaim—"get suddenly rich by my own writing, and none of the money to go to the publisher? Done—done! Where's the pen and ink, where's the paper? As to the Mandarin, he need not shake his gory locks at me. The day of his death shall be the happiest of his life, for I'll write his Epitaph, and immortalize him by publishing it in the New Monthly Magazine."

Fair Dealing.—No discovery in relation to an intimate is more painful than that your confidence in him has been misplaced—that he has been converting your secrets of which he has been the repository, to the benefit of an enemy, or that he has misinformed and deceived you in relation to himself. All lasting and profitable social intercourse rests upon the basis of truth—and no other foundation will suffice. A false or indiscreet friend is worse than a declared enemy—for you are on your guard against the latter, while the specious dissimulation of the first disarms caution, and throws you completely in the power of his concealed malice or reckless carelessness.

Et tu Brute! spoke all the agony of deceived friendship. Although there might have been "Roman virtue" in the immolation of Caesar by his friend, there was the absence of that for which no conventional creed of morals can find a substitute—the sacred, honest virtue of sincerity. All the plaudits of partisans—all the varnish of contemporary flatterers, could not, it seems to us, have erased from the mind's eye of the false friend the reproachful look of anguish of his dying victim. How cutting is the repeated sarcasm in the reputed speech of Anthony—

"And Brutus is an honorable man!"

Filial Affection.—A dutiful and obedient daughter always makes a devoted and faithful wife. Let no man, as he values his own happiness, marry a woman of an unfilial nature. In spite of the guide of Iago, there was much wisdom in his remark to Othello, when exciting the Moor to suspicion of Desdemona's integrity: "She has deceived her father, and may thee."

There is no trait of endearment more pleasing than the confiding tenderness of a young maiden in the care and vigilance of her mother. If she be an only child, the pleasure with which we contemplate her silent and cheerful acquiescence in every maternal dictate, is greatly enhanced. When the sentiment of love is first awakened in the heart of such a one, it seems rather to deepen than to divert the stream of her filial affection. No man should be so selfish or so unwise as to desire the lessening of that pure and holy obedience, which is the best assurance of his own enduring felicity. Happy is he who has won for himself the fond love of a young creature, whose life has been guarded by a mother's prayers, and into whose spirit the gentle influences of a mother's prayers, and into whose spirit the gentle influences of a mother's mind have descended, like dew into the petals of a flower, which might else have faded in the morning of life.

Young Men—Help Yourself.—"Providence," we are told, "helps them who help themselves." A true proverb, and worthy to be stamped on every heart. Passing on through life, you will find many a stream that will cross your path—but don't sit down and mourn. If you can't wade across, throw in stone a stand upon or bring forth a dead tree from the forest, and you will soon make a bridge and be safe on the opposite side. To-day you are opposed in your project. Don't stop—don't go back—meet the opposer—persevere and you will conquer—Providence will assist you. You have failed in business—come out from under the load of despondency and try again! Zounds! if you don't help yourself and persevere you will do nothing, and be punched at by every beggar, and ever pauper on crutches, who passes along. Your friends have died—bury them—but don't linger in the church yard mourning because they are gone and you may go next. Up with you throw off your tears and go to work and be happy—'tis the only way.

In fact, help yourselves in all places—at all times, and Providence will assist you, smile on you, and make life a scene of active enjoyment and real pleasure.

"The people, the only source of legitimate power."

The Light Fantastic Toe—No Go.

We are told by the Observer, a sectarian paper, published in this city, that the Third Presbytery of New York at a recent session, after a very full discussion, unanimously adopted a resolution, declaring it as "their judgment, that the prevalent practice of dancing as an amusement is sinful, and ought not to receive any countenance from the friends of virtue and good order. And, further, that any participation therein on the part of professing Christians, must result in serious injury to their spiritual state, scandal to the Christian cause, and peril to the souls of unconverted men. Hence the Presbytery judge that the practice is not to be admitted in the church of Christ; and that cases of members engaging in it personally, or suffering it in their children in a state of minority, either in family parties, schools, or places of amusement, ought with prudence and in the spirit of Christian meekness, yet with energy, to be taken cognizance of by the proper church authorities and corrected."—N. Y. Evening Post.

Comets and Women.—The subject of the nature of comets has probably never excited more study or inquiry, than since the appearance of the remarkable comet of 1831, which lately, Don Quixote-like, ran at the tilt of the sun. But after all the calculations and investigations of learned philosophers and astronomers, the result will probably not vary a great deal from the conclusions at which a philosopher and a wit arrived some five and twenty years ago, viz:

"Comets doubtless answer some wise and good purpose in the creation; so do women. Comets are incomprehensible, beautiful, and eccentric; so are women. Comets shine with peculiar splendor, but at night appear most splendid; so do women. Comets are enveloped with a lucid nebula, through which their forms are visible; so are those of the women through their light and elegant attire. Comets confound the most learned men when they attempt to learn their nature; so do women. Comets equally excite the admiration of the philosopher and of the clod of the valley; so do women. Comets and women, are therefore closely analogous, but the nature of each being inscrutable, all that remains for us to do, is to view with admiration the one, and almost to admiration love the other."

Oregon Convention.—A convention of delegates from States in the valley of the Mississippi, was held at Cincinnati on the 3d, 4th and 5th inst., to take into consideration the propriety, &c., of immediately settling the territory, with other matters which might be brought before it, in relation to that interesting section of our republic. The following resolutions and declarations comprehend the matured deliberations and final action of the convention. They are the most important documents put forth. Col. Richard M. Johnson was president of the convention:—*Balt. Sun.*

Resolved, That the right of the U. States to the Oregon Territory, from 42° to 45° 40' north latitude, is unquestionable, and that it is the imperative duty of the General Government, forthwith, to extend the laws of the U. States over said territory.

Resolved further, That to encourage migration to and the permanent and secure settlement of said Territory, the Congress of the U. States ought to establish a line of forts from the Missouri river to the Pacific ocean—and provide also an efficient naval force for the protection of the territory and its citizens.

Resolved, That for the purpose of making known the causes and principles of our action, the following declaration is unanimously adopted and now signed by the members of this convention, with instructions to the officers thereof to transmit a copy to the President of the U. States, and to each member of Congress—and also to the Executive of the several States, with a request to present the same to their respective legislatures:—

A declaration of citizens of the Mississippi Valley, assembled in Convention at Cincinnati, July 5th, 1843, for the purpose of adopting such measures as may induce the immediate occupation of the Oregon Territory, by the arms and laws of the U. States of North America.

We the undersigned, citizens of the Mississippi valley, do hereby declare to our fellow citizens of the whole Republic, that in urging forward measures for the immediate occupation of the Oregon Territory and the north-east coast of the Pacific ocean, from 42° to 54° 40' north latitude—we are but performing a duty we owe to ourselves—to the Republic—to the commercial nations of the world—to posterity and to the people of Great Britain and Ireland, not as we believe to be benefited by the further extension of her Empire.

Duty to ourselves requires that we should urge immediate occupation of the Oregon, not only for the increase and extension of the west, but for the security of our peace and safety, perpetually threatened by the savage tribes of the north-west. That this duty is required of us as due to the whole Republic—all parts of which may not appreciate as they seem not to have appreciated the value of the territory in question and its political importance to the honor, prosperity and power of the Union, to say nothing of our commercial interests and naval predominance, threatened as they are with injury or diminution should the north-east coasts of the Pacific ocean pass into possession of a great naval power.

That as an independent member of the

great family of nations, it is due from us to the whole commercial world, that the ports on both coasts of this continent should be held by a liberal government, able and willing to extend and facilitate that social and commercial intercourse which an all-wise providence has made necessary for the intellectual improvement, the social happiness and moral culture of the human race.

That we owe the entire and absolute occupation of the Oregon to that posterity which without such occupation by the citizens, laws and free institutions of our great Republic could not profit or make available to themselves or to the world the important considerations above set forth. That however indignant at the avarice, pride and ambition of Great Britain, so frequently, lawlessly and so lately evinced, we yet believe that it is for the benefit of all civilized nations that she should fulfil a legitimate destiny; but, that she should be checked in her career of aggression with impunity and dominion without right.

That for the independence and neutrality of the western coast of the American Continent, and the Islands of the Pacific ocean, it is important that she should be restrained in the further extension of her power on these coasts, and in the middle and eastern portion of that ocean.

That so far as regards our rights to the territory in question, we are assured of their perfect integrity—blasted as they are on discovery and exploration by our own citizens and Government, and on purchase and cession from those powers having the pretence or the reality of any right to the same.

That beyond these rights, so perfectly established, we would feel compelled to retain the whole territory in accordance with Mr. Monroe's universally approved declaration of 1823: that the American continents were not thenceforth to be considered subjects for future colonization by any foreign power.

Influenced by these reasons and considerations so important to the West and the whole Republic—to liberty—to justice and free governments, we do subscribe our names to this declaration with the firm, just and matured determination never to cease our exertions till its intentions and principles are perfected, and the north American republic; whose citizens we are, shall have established its laws, its arms and free institutions from the shores of the Pacific to the Rocky Mountains, throughout the territories above specified, and we do hereby protest as we shall continue to protest against any act or negotiation, past, in process, or hereafter to be perfected, which shall give possession of any portion of the same to any foreign power, and above all do we reiterate against the possession of any part of the North East coast of the Pacific Ocean by the power of Great Britain.

(Signed by Col. R. M. Johnson, President, and ninety citizens of six States in the Mississippi Valley.)

Democratic Principles.

Jefferson lays down the following principles:

"The absolute and lasting sovereignty of church and State."

"The freedom, sovereignty, and independence of the respective States."

"The Union, a confederacy, a compact, neither a consolidation nor a centralization."

"The Constitution of the Union, a special written grant of powers, limited and definite."

"The civil paramount to the military power."

"The representative to obey the instructions of his constituents."

"Elections free, and suffrage universal."

"No hereditary office, nor order, nor title."

"No taxation beyond the public wants."

"No national debt, if possible."

"No costly splendor of administration."

"No proscription of opinion, nor of public discussion."

"No unnecessary interference with individual-conduct, property, or speech."

"No favored classes, and no monopolies."

"No public moneys expended except by warrant of specific appropriation."

"No mysteries in Government inaccessible to the public eye."

"Public compensation for public services, moderate salaries, and pervading economy and accountability."

A Female Deceiver.

A farmer, in the State of New York, recently fell a victim to the tender passion and an artful woman. He was a widower, and smitten with the charms of a fascinating widow, who took up her residence in that quarter, he offered her his hand and home. She accepted, borrowed \$400 of her unsuspecting lover, departed for Rochester to receive some money she said was due her there, and has not since returned. She has only been heard of to know that this same trick has been successfully practised by her at other places.

Anecdote of General Lee.—When the General was a prisoner at Albany, he dined with an Irishman. Before entering upon the wine, the General remarked to his host, that, after drinking, he was very apt to abuse Irishmen—for which he hoped his host would excuse him in advance. "By my soul, General, I will do that," said his host, "if you will excuse a trifling fault which I have myself. It is this—whenever I hear a man abusing Ireland, I have a sad fault of cracking his scones with my shillelagh." The General was civil during the whole evening!